ARAMBE FLAME

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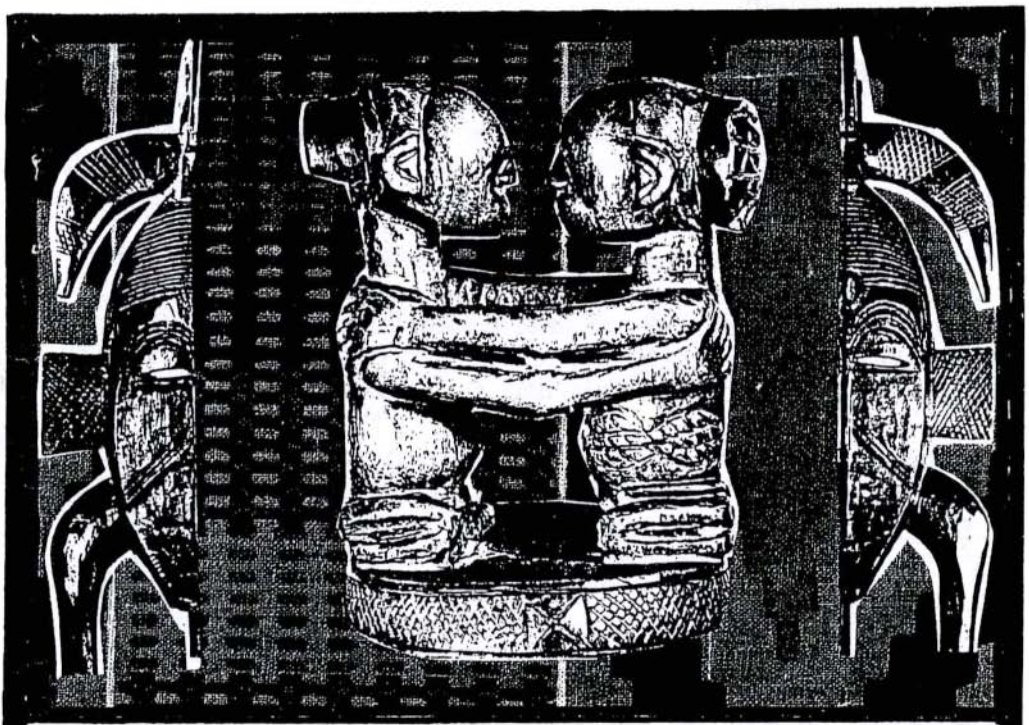

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

LETTERS

A Letter to My People Who Are Faced with Oppression, Segregation, Fighting Depression, Drug Addiction, the Fear of the Mind, Being Incarcerated Behind Walls and Beyond

We must be trying to raise the consciousness of our seeds, to develop their minds to believe in not only seeing the stars but reaching the stars. The understanding of self-worth and pride in one's self and in one's ancestors are vital. The knowledge and understanding of who one's ancestors were and what they went through are crucial if we are going to get to where we wish to go.

As a nation of people, we must remember that we were once tribal people, farmers and philosophers, with understanding of life and its meaning. We had a sense of who God was and what He wanted out of us. But along with slavery and the changing of the guards, our enemy became our deity. We fell out of touch with God and Earth. We no longer possessed the spiritual strength we needed to pull that ancient knowledge back out of us.

We try, as individuals, to change our communities, not thinking or realizing thata we were robbed of our identity and culture as a people, not as individuals. The rebirth of a nation of people is bigger than one's own reality. To achieve this rebirth, we must overcome the effects of poverty and glass ceilings in the job market, miseducation, the political structure of the world, and other obstacles. But we have become selfish in this day of materialism and allow worldly possessions to determine who we choose to look to as a part of our social group and who we will look back to in times of need. As a nation of people, we have to see education and unity as two of the most important things for us to focus on, for the future of our seeds and the enlightening of our minds as to what's at hand. To stop self-haterage, one must love who one is and know why it's important to love one's self.

Our ancestors made sacrifices so that we, as a nation, could progress. They fought for rights that we should

have had at birth. They fought for you to go to college, even while some of them couldn't spell "college." We owe it to the ancestors to carry out the responsibility to stop regression. This responsibility is on every black male who is a head of a household. We are the foundation of the house. It is up to us to feed, educate, and keep the family safe. The enemy's goal is to apply pressure from every angle and to destroy the black household and the reproduction of our people.

Through drugs, incarceration, and the miseducation of and about us, our seeds have become dependent on the enemy to train them and teach them who they are as a people. As we have learned, the first thing the enemy will teach our seeds is that they were slaves and then second-class citizens and that they learn different from other people; not that our ancestors started societies, developed math, were doctors and performed surgeries, and invented many of the things we use today. To educate our seeds, we must first be educated ourselves and be willing to establish after-school programs in our communities where things are taught that seem to have been forgotten.

We went from kings to pawns deprived of our tribal names. The enemy called us "coons," "coloreds," "negroes," and "nigger boys," all while raping our women and hanging our generals. And now, a few centuries have passed and my own brothers address me by theese same names that were once so demeaning--"nigga." Mentally, our youth are out of touch with what we are trying to retrieve. Or are we so naive to believe that we have achieved equality in the world and, by taking a demeaning word like "nigga" and using it as our own, we make it any less demeaning? Am I missing something?

-Damian Marshall/Ghetto

[Damian is an African who has just been here in the state prison for just under six months.]

GUEST COMMENTARY

A TRIBUTE TO THE CHILDREN FOR NEESSARY CHANGE

When youths of African descent are seen constantly using the "n" word, it's because they do in public what many of us adults do in private. By openly identifying with the "n" word, our children are revealing our primary problem. Despite being the mothers and fathers of humanity, our primary problem is that the "n" word legacy, with its inference that black is bad, evil, ugly, inferior, bestial or subhuman, has blinded us to the magnificence of our own self-worth and identity as a people. When we look in the mirror, many of us are not comfortable with what we see or who we are. So, even while great success is achieved by some of us, we all know, deep down inside, that real freedom is still missing. And most of us are so busy struggling just to make ends meet and survive that we don't recognize that the key to our survival is to know who we are. We have overlooked the natural connection that flows from identity and thoughts to words and behavior. Everything we do that expresses our behavior is directly linked to what we think and feel about who we say we are. Fixing this primary problem of false identity will help us fully reclaim our true African identity as the Original Human Being, and in turn, help us fix our other problems.

"The lie of "white supremacy" cannot survive without the lie of "black inferiority." Every time we call ourselves the "n" word, we support both lies and help keep "white supremacy" alive. We passionately protest being treated like "n's," but many of us actually believe that's what we are. The reality of the plain truth is that as long as we think we're "n's," not only are we going to be treated like "n's." Everyday in America, a person of African descent is treated insultingly by someone who has been conditioned to think that we are to be viewed as somewhat less than real human beings and deserve to be identified and treated as such. That is the base message embedded in the "n" word that remains clear in the heart and soul of America, no matter what any of us say in defense of our claims that the word has been

turned around. Besides, where is the proof that we turned the word around? Has our behavior towards each other been transformed to eliminate the negativity generated by the old meaning and reflect the positivity claimed in the new meaning? To see the answer, we just need to look at what happened to two of the greatest Hip Hop artists of all time who used the word the most.

Tupac Shakur, who redefined the "n" word as "Never ignorant getting goals accomplished," and Biggie Smalls identified themselves as real "n's." To some brothers, being a real "n" means you're one of the baddest or the craziest "n's" on the block. To maintain your rep, you do the things that real "n's" do. Biggie and Tupac got shot down in the prime of their lives by somebody who was probably just trying to prove that he was a real "n." Our hearts go out to all the families who have been victims of that kind of senseless, self-destructive behavior. To achieve working unity to solve the problems we face, we must love and respect ourselves enough to let go of any version of a word designed to dehumanize our ancestors. Further, our use of the word encourages others to make mockery of our history and the suffering we endured. Instead of trying to turn around a term that's loaded with poison, let's turn it loose. In one of their last recordings, Tupac called on us to make a change in how we treat each other and Biggie reminded us that there is life after death. We know that life has not been easy for our children, because the same pain they feel, we feel. Now that the expressions of their truth have helped us to see the extent of our condition, surely, we must work together to make some necessary change.

The condition of our people will not change until we change what is within our own hearts. This is truly a time that calls for both healing and change. As we continue to share our grief and condolences following the unconscionable terror of 9/11, and then the devastation by Katrina, let's remember that our history in surving extreme tragedy gives us an opportunity to bring change that will help us and America to heal. In order for America to heal from the terror inflicted upon her, America has to atone for the terror she has inflicted upon us. Police brutality and racial profiling are up-

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FROM OTHER SOURCES

Order out of Chaos: Reports of African Self-Help During Katrina Aftermath

"What actually happened in New Orleans these past two weeks?...I spent yesterday inside the city of New Orleans, speaking to a few of the last holdouts in the 9th ward/ bywater neighborhood...there were stories of collective action, everyone looking out for each other, communal responses...

"'A lot of people came to the high ground at St. Claude Avenue. They really thought someone would come and rescue them, and they waited all day for something--a boat, a helicopter, anything. There were helicopters in the sky, but none coming down'. So people started walking as a mass uptown to Canal Street. Along the way, youths would break into grocery stores, take the food and distribute it evenly among houses in the community...

"Certain sites, like the Convention Center and Superdome, have become legendary, but despte the thousands of people who were there, it still is hard to find out exactly what did happen.

"According to a report that's been circulated, Denise Young, one of those trapped in the convention center told family members, 'yes, there were young men with guns there, but they organized the crowd. They went to Canal Street and looted(?) and brought back food and water for the old people and the babies, because nobody had eaten in days. When the police rolled down windows and yelled [that] the buses are coming, the young men with guns organized the crowd in order: old people in front, women and children next, men in the back, just so that when the buses came, there would be priorities of who got out first'. But the buses never came..."

-from "Back Inside New Orleans," pages 1-3, Sept. ALLIED RESISTANCE NETWORK(Lawrence, KS.)

African Groups Form Coalition to Address Issues Related to Hurricane Katrina Catastrophy

"Responding to the haunting Black faces of suffering in New Orleans in the wake of Hurricane Katrina and the woefully inadequate government response, a coalition of Black leadership organizations--convened by NAACP President Bruce Gordon, and including the Congressional Black Caucus, the Nation of Islam, Rainbow/PUSH, and a variety of Black professional organizations--convened at Howard University Sept. 14 to address the challenges caused and revealed by the storm and its aftermath.

"Human rights activist and entertainer Harry Belafonte called for steadfastness among the leaders during the private meeting...'Katrina was not unforeseeable', Mr. Belafonte said later at a celebrity concert, according to a published report. 'It was the result of a political structure that subcontracts its responsibility to private contractors and abdicates its responsibility altogether'.

"The meeting was called to develop a Black leadership strategy; to applaud and assist the on-going successful private efforts, especially by Black churches and mosques; and to insist on a meeting with President George Bush, who has avoided all contact with all but a 'handpicked' group of Blacks since the catastrophic storm...

"The coalition issued an eight-point 'Call to Action', and spoke with 'senior White House' staff members, but Mr. Bush declined to talk with the coalition as a group or individually, or even by telephone with its members...

"The coalition called for: a commitment to the 'immediate and long-term right of return' for residents displaced from the Gulf Coast region; a $100 billion 'Family Reconstruction Fund' to provide unemployment training and assistance, school placement and help reconnecting families and children; ensuring local displaced residents the first opportunities to be placed in jobs rebuilding the area; physical and mental health assistance; as well as legal, economic and voting protections, among other things..."

-from "Black Leaders Issue 'Disaster Relief Call to Action,'" pages 2 and 32, Sept. 27 THE FINAL CALL(Chicago, IL.)

Study Concludes That Perjury Is Leading Cause of False Convictions

"A new study of wrongful convictions of the innocent has just been published. This study focused on 340 people who had been convicted of a crime and were later determined to be innocent('exonerated') sometime between 1989 and 2003. Although the study did not focus on death penalty cases, it did find that defendants in death penalty cases were more likely to be convicted even though they were innocent, and that the false conviction was more likely to later be discovered in death penalty cases.

"The leading cause of false convictions is perjury--including perjury by police officer, by jailhouse informants, by the real killers, and by supposed participants and eyewitnesses to the crime. Another frequent cause of false convictions is false confessions, which are more likely to be made by youth or the mentally retarded.

"The researchers noted that 'any plausible guess at the total number of miscarriages of justice in America in the last 15 years must run to the thousands, in felony cases alone'..." [Editor's note: Unfortunately, the article does not give the name of the study or the name of the group(s) that conducted it. You might want to contact Coalition for Prisoners' Rights/Prison Project of Santa Fe; P.O. Box 1911; Santa Fe, New Mexico 875-1911]

-from "Convicting the Innocent," page 3, Sept. COALITION FOR PRISONERS' RIGHTS Newsletter(Santa Fe, N.M.)

"Streamlined Procedures Act" to Further Restrict Prisoners' Access to Federal Courts

"'The Streamlined Procedures Act'(S.1088; H.R. 3035) says it will make federal habeas corpus more efficient, but it is actually designed to eliminate...federal habeas review for the indigent. S.1088 would eliminate some

of the ways prisoners have been able to seek federal court review of their capital convictions. If this bill became law, it would dramatically diminish the federal courts' ability to consider habeas corpus petitions in death penalty cases, even in cases of actual innocence...

"Many of the exonerations of the innocent have occurred after direct appeal counsel dropped the ball for one reason or another, thus 'procedurally defaulting' issues for later review by either state or federal courts. Under these bills, however, review of these cases will generally be eliminated unless actual innocence can be shown. Yet an analysis of the more than 100 DNA-based exonerations shows that proof of innocence emerges only after the rubble of other legal errors is swept aside..."

-from "Sneaky and Nefarious," page 3, Oct. COALITION FOR PRISONERS' RIGHTS Newsletter

Ending of School Fees in Burundi Attracts Flood of Children

"With the announcement that primary schools in Burundi will no longer charge entrance fees, classes have been overwhelmed by children looking to attend school.

"Some children have been sent home because there are not enough desks. Others are being taught in tents. In one province, three times as many children were registered as were expected before fees were abolished by new President Pierre Nkurunziza.

"In some areas...there are 150 pupils in a single class... 'We need mobile classrooms', said Assoumpta Mbahonankwa, head of a primary school in the capital, Bujumbura, where more than three times its 150-child capacity turned up..."

-from "Burundian Children Flock Free Schools," page 2A, Sept. 29-Oct. 5 JACKSON ADVOCATE(Jackson, MS.)

Swearing in of New Government in Sudan Seen as Positive Step in Implementation of Jan. 9th Peace Agreement

"Sudanese President Omar al Bashir recently swore in the cabinet of ministers of the new government of national unity...The ceremony followed the announcement of the formation of the new government by Pres. Bashir, after weeks of heated discussions over key cabinet posts and eight months after the January peace agreement that ended the country's 21-year civil war...

"The formation of the new government represents a major step forward in the implementation of the peace agreement signed on Jan. 9 by the Sudanese government and the former southern rebels of the Sudan People's Liberation Movement/ Army(SPLM/A). Of the 29 ministries, 16 remained in the hands of the ruling National Congress Party(NCP). Nine went to the SPLM/A, and the remaining four were divided among various other political parties, in accordance with the wealth- and power-sharing quotas agreed to under the Comprehensive Peace Agreement. The NCP retained the key energy and mining, defense, interior, finance and justice ministries...The SPLM/A gained control of the foreign affairs ministry,...as well as the foreign trade, education and scientific-research, and health ministries...

"A number of major political parties are not represented in the new government, among them the Popular Congress of Islamist leader Hassan el-Turabi and the Ummah party of Sadiq el-Mahdi.

"The interim government will remain in place until legislative elections are held in approximately four years. After a six-year interim period, which began on July 9 this year, the south will hold a referendum to decide whether to remain part of a united Sudan or secede..."

-from "Sudan Swears in New Government of National Unity," page 13, Oct. 4 THE FINAL CALL

COMMENTARY

In both "Letters" and "Guest Commentary," in this edition of the HARAMBEE FLAME, the issue of identity is a major part of the messages brothers are trying to get across. Identity is vital, both who we are in our own eyes and who we are in the eyes of others. In the HARAMBEE FLAME commentaries and other features in which articles reflect the ideology of the Harambee Afrikan Cultural Organization, people of African ancestry are referred to as "African." Of course, if someone wants to pull a tech, he or she could ask us why, since the scientific evidence makes it plain that all earth's people are descended from an original African group, we don't simply refer to all people as "Africans." What we mean when we speak of "African people" is people who have some shade of brown skin, have nappy hair, relatively broad noses and "full lips," and/or other physical features that give evidence of their African/"black" ancestry. Obviously, the degree to which an individual African or group of Africans has these traits varies and can be due to any number of factors.

We know that there are Africans in Africa who are very dark in skin color, such as the Nuer and Dinka in the Sudan, and those who are light of skin, such as the San in South Africa and Zimbabwe. We know that the shapes of noses among Africans in Africa are not uniform, just as is the case with respect to height and hair texture. These variations are due to differences in climate, diet, and other factors that brought them about tens of thousands of years ago. And differences in physical features can also be accounted for by sexual relations between Africans and Asiatics, Europeans, and other groups. The same is true with regard to Africans anywhere else in the world.

When we refer to people of African ancestry as "African," we are not only identifying the hundreds of millions of as being of the same African/"black" ancestry but acknowledging and reminding ourselves of the fact that we have a common land of origin. We are putting forward

dates to a long list of past terror inflicted upon us because America was conditioned to think that we're "n's." When America sees us identifying with the "n" word, it reinforces what she already thinks and offers her an excuse to continue to treat us like "n's." Even if America never atones, her behavior still needs to change. If we expect to influence America to change her negative behavior towards us, we have to change our own negative thinking and behavior toward ourselves. The Association of Black Psychologists has condemned our use of the "n" word as self-hateful and self-destructive. That position merits our serious consideration. Removing the veil of the "n" word legacy is our duty to our ancestors and a blessing for the entire world.

-Samuel Saleem

[Samuel Saleem of the Peacemaker One Foundation has, for a number of years, been initiating efforts to influence African people in this country to remove the term, "nigger"/"nigga" from our vocabulary. The above is his most recent message to our people.]

COMMENTARY

the idea that we are one family of people and that we owe primary loyalty to the members of this world-wide family. This idea is based on the historical fact that, despite differences in language, customs, systems of spirituality, etc., Africans as a whole shared the same basic values and ways of looking at their reality/their world. The idea is also based on necessity. Were it not for Arab and European intrusions into Africa and the oppression of our people that often resulted from these, the indigenous people of Africa would, to this day, probably be "just" Ashanti, Gikuyu, Fon, Nuer, Ndebele, and so forth and not have any sense of Africanness, any sense of continent-wide identity. Being under attack by foreigners gave birth to the necessity of a continent-wide identity, just as it did with regard to the indigenous groups in the Americas--the so-called "Indians."

But why don't we just call our people "black," since it is our various shades of brown skin that is possibly our most shared physical trait? There are three major problems with "black." The first is that "black" gives us no hint as to where our common origin is--the continent of Africa. The second is that, whatever political and/or cultural interpretations we may attach to it, "black" suggests a color. And as the '60s should have taught us, one of the things "black" does is provoke a situation in which the "blackness" of light-skinned brothers and sisters is brought into question. Thirdly, as Omowale (Malcolm X) told us of in his autobiography, in the European(Caucasian) way of seeing things "black" is symbolic of sin or sinfulness, evil, danger, ignorance, and a host of other negatives; while "white" is symbolic of purity, innocence, cleanliness, and any number of other positives. Living in a society dominated by Europeans and their ways of looking at things, we typically can't help but "think" of negatives when we hear "black" and "think" of positives when we hear "white." This doesn't occur on a conscious level. But it occurs without a doubt. When we get pissed at each other and commence to calling each other "black m.f."s, "black s.o.b."s, and other names preceded by "black," what do we think this is?

As we do refer to all African people as "African," regardless of place of birth or residence, the question can be raised as to what we do when we have to, for sake of clarity, distinguish one group of Africans from another. If we are addressing, for example, relations between Africans born in this country and Africans who are here from the Motherland, we might refer to the Africans from here as "U.S.-born Africans" and speak of the Africans who've come here from Africa as "African-born." We don't refer to ourselves as "African-Americans" because the term suggests that we identify with the United States of America and/or that our Africanness is secondary.

Being students of history, we know that the U.S. is not the place of our origin, that our foreparents did not arrive here voluntarily, and that this land is essentially the home stolen from its indigenous people. So how could we, being of sound mind, identify with this?

We understand that there are some Africans in the U.S. who speak of Africans born in the U.S, as "New Afrikans." Their reasoning is similar to ours, with respect to our not referring to ourselves as "African-Americans." But these sisters and brothers take the position that the differences between the political and cultural historical experience of Africans born in and living here and those in the Motherland are so major that there needs to be a term that distinguishes Africans from here from Africans in the Motherland--thus, "New Afrikans."

But the question is: What have Africans of U.S. birth been through that our brothers and sisters on the continent haven't been through? What, for instance, was apartheid in South Africa but Jim Crow? What essential differences were there between the lives of Africans in Africa, working for nothing or next to nothing on tea and coffee plantations "owned" by Europeans, and Africans working for nothing on cotton and tobacco plantations "owned" by Europeans in North, Central, and South America? Where are any fundamental differences between the politics of colonialism and neo-colonialism in Africa and the politics of Europeans'(Caucasians) control over the economics of African communities in the U.S., during slavery and since?

There are those of us who would point to issues of names and language, religion, customs, etc. as rationales for Africans of U.S. birth to be spoken of as "New Afrikans." It's true that most Africans born here have European names. But surely we don't believe the "Nelson" in "Nelson Mandela," the "Julius" in "Julius Nyerere," or "Jerry Rawlings"(former leader of Ghana) are African names. And it's also true that most Africans born here speak English and can speak no African languages. At the same time, there are Africans in Africa who speak such European languages as English and French as their first languages. And just as European languages and names obviously aren't part of authentically African traditions, neither are the religions of Christianity and Islam. Yet millions of Africans in Africa are adherents to these religions, just as are millions of Africans outside of Africa.

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BACK IN TIME

The Negro press...has no constructive policy nor ideal. You may purchase its policy and destroy or kill any professed ideal if you would make the offer in cash...

The primary motive of Negro newspaper promoters is to make quick and easy money. Several of such promoters are alleged to have made large fortunes through their publications, especially through corrupt politics and bad advertisements that should have been refused in respect of the race...

When I arrived in this country in 1916, I discovered that the Negro press had no constructive policy. The news published were all of the kind that reflected the worst of the race's character in murder, adultery, robbery, etc. These crimes were announced in the papers on front pages by glaring and catchy headlines; other features played up by the papers were dancing and parlor socials of questionable intent, and long columns of what is generally called "social" or "society" news of "Mrs. Mary Jones entertained at lunch last evening Mr. So and So" and "Mr. and Mrs. John Brown had the pleasure of entertaining last evening at their elaborate apartment Miss Minnie Baker after which she met a party of friends."

...I severely criticised "The Chicago Defender" for publishing humiliating and vicious advertisements against the pride and integrity of the race. At that time the "Defender" was publishing full page advertisements about "bleaching the skin" and "straightening the hair."

...These advertisements could...be found in any of the Negro papers published all over the country influencing the poor, unthinking masses to be dissatisfied with their race and color, and to 'aspire' to look white so as to be in society.

Source: THE PHILOSOPHY & OPINIONS OF MARCUS GARVEY, compiled by Amy Jacques Garvey

ANNOUNCEMENTS

For information on the Peacemaker One Foundation, write to Samuel Saleem; P.O. Box 1707; N.Y., N.Y. 10037. The Email address is: PeacemakerOne@earthlink.net

The Harambee Afrikan Cultural Organization parent chapter, at the state prison in Lincoln, will holding its annual Kwanzaa observation on December 27th. from 5-7:45 p.m. We call upon our brothers and sisters in the Omaha/Lincoln-area African communities to join with us for this tribute to our ancestors and the wonders of their cultures and dedication/commitment to traditional African values. You must be at least 19 to attend and cannot be on the visiting list of any person locked up in the Department of Corrections system. If you are interested, call 479-3379.

The Aframerican Bookstore in Omaha, located at 3226 Lake St., experienced an electrical fire on September 7th. While the business' inventory of books suffered little or no damage, its African apparel, art, artifacts, etc. were practically wiped out. The Aframerican Bookstore is not just a commercial business. Marshall and Annette Taylor, who are the proprietors, not only attempt to maintain an inventory of the most important books by, for, and about African people, but also use bookstore space for community study and discussion groups, and actually serve their community in many other ways. To ask how you can be supportive, call the bookstore at (402) 455-9200.

American Legacy Magazine presents "An Introduction to Genealogy: An African-American Perspective." These workshops, facilitated by Deborah Daniels, will be held in the following cities: New York, Atlanta, Chicago, Indianapolis, Washington D.C., Cincinnati, St. Louis, Detroit, Jackson(MS.), and Memphis. They will begin in January of 2006 and conclude in December. The following topics will be covered: documenting your history, census report review, vital records, family reunions, church and cemetary records, African-American oral history

and its role in genealogy, genealogy technology, family medical heritage. For information as to the dates on which workshops will be held in the cities listed, as well as other details, contact Deborah Daniels, special

Leaders of the Rosa Parks Anniversary Nationwide Day of Absence Against Poverty, Racism and War announced plans for the day of protest scheduled for Dec. 1, the 50th anniversary of Rosa Parks' arrest for refusing to give up her seat to a white man in Montgomery, Ala., will go forward in the wae of the death of the civil rights legend. More than 1,000 organizations are participating in the Dec. 1 protest marches, boycotts and student walkouts planned for more than 100 cities including a march on Wall Street in New York City that many veterans of the civil rights movement have been invited to. Organizers of the 50th anniversary protest are calling on people not to work, attend school or shop on Dec. 1, but instead to participate in protest. Among the many organizations supporting the protest are the Troops Out Now Coalition, Teamsters National Black Caucus, Million Worker March Movement and hundreds of anti-war labor and civil rights groups in every region of the country. The goal of the anniversary protest is to declare, in a strong and massive way, that the movement will grow and that it will finish the unfinished business of the civil rights movement. That unfinished business includes the right to live free of war, poverty and inequality; the right to jobs at a living wage, to a full education, to healthcare, affordable housing, Social Security and pensions. [Editor's note: Unfortunately, the annoucement we took these excerpts from gave no phone number or address. A Larry Holmes is listed as an organizer.]

COMMENTARY

Yes, there are many differences between the historical experiences of Africans in Africa and those elsewhere. But these are ones of degree and variety, while the truth of our shared ancestry and shared past and present political/economic experience, with regard to world-wide exercise of European(Caucasian) domination, are fundamental.

[This commentary will be concluded in the November edition.]

-Editor

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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Alaga(Chairman) - Wopashitwe Mondo Eyen we Langa

Eso/Alakosa Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee - Les Wagner

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HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa